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In putting such a law into operation, it would be only just that for the first year as many licenses should be allowed as were in force in any district at that time, but the regulations should be made plain, and the law should provide for their strict enforcement, and in case of any violation the forfeiture of the license should be imperative. It is more than probable that at the expiration of the first year, there would be a large reduction in the number of licenses to be issued, for the simple reason that the strict enforcement of the regulations would in many cases remove the glamour that apparently surrounds the business of selling liquor in the estimation of so many of the community, and the business would have to be conducted in a more conservative manner than at present, and would tend to make the parties engaged in it better members of society.

The people of this country are naturally in favor of good order and willingly obey laws that are fair in their nature, and as the above ideas embrace the principles of Home Rule and high license, it might be possible to frame a law based on them that would be satisfactory to the general community.

FRANCIS GOTTSBERGER.

THE RULE OF THE MOTHER.

THE record of primitive man, whose evil propensities still survive in the brutal and lawless elements of society, shows how humble have been our social beginnings and how slowly the more delicate and beautiful relations of family life have been evolved. It would be ungracious, however, from our comparative elevation, to look down with contempt upon the representatives of our more lowly estate, for the gorilla who is depicted as patiently sitting, armed with a club, at the foot of the tree in which mother gorilla nurses her young, was perhaps the first in the series leading to man who held himself responsible for the safety of the family, and who inspired respect for parental authority.

There was a time when what seems to us the most definite of all human ties was the most shifting and imperfectly defined. In the first instance it was believed among primitive men that the child belonged to the tribe in general, secondly, to the mother only; thirdly, to its father and not to its mother; and finally, that it was related to both. This last recognized truth is the basis of the family in modern society, but so far as the spiritual life of the child is concerned the man holds himself far less responsible than the woman for its maintenance, or for the higher ideals connected with the home.

There are many reasons why this should be so. The natural forces at play in the organic world early conspired to subject women, by means of her sympathy for the child, to the reign of love and to the practice of the domestic virtues. On the other hand, the burden was thrown upon society, or perhaps more especially upon woman herself, of winning man by indirect means to this same theory of existence. It has been suggested that nature could not afford to leave the development of motherhood to chance. In the case of the father, however, her methods have been less insistent, and his evolution, in the highest sense of the word, has been a difficult and somewhat retarded task.

In addition to nature's carelessness, society also has neglected its opportunities for cultivating the theory of paternal responsibility. The Greeks

and Romans, by whose ideas modern society has been so largely dominated, taught that a man's duty to the state was the first and most urgent claim. Cicero said that the love owed by a citizen to his country was holier and more profound than that due by him to his nearest kinsman. The Roman father, it is true, maintained absolute control in the family, holding even the power of life and death over his children, as seen in the condemnation of his sons to death by Brutus, who sentenced them without judicial forms, and not as a consul, but as a father.

In modern times the patriotic sentiment has become largely qualified by other considerations. It is now believed that the state is of importance in proportion to its power to guarantee the security and promote the well-being of the family. This belief, however, has been only slowly attained, as well as many others essential to ethical progress. Even Plato struck at the root of paternal obligation in making the woman the property of the community rather than the faithful wife of one man. Furthermore, in the life of the Greeks, outside of the theoretic republic, we find that the legal guardian of the hearth was not well fitted to win a man to the higher motives of family life. Grote tells us that "owing to the almost Oriental seclusion, Greek wives, as a rule, were uncultivated, limited, dependent, and without charm." On the other hand, the freedom permitted the courtesan class was favorable to mental development as well as to the cultivation of social attractions; therefore these women became the companions the most sought after by men, and the ones who lent charm to life.

The modern ideal is to combine the integrity of the Greek wife with the varied attractions of the less restricted class. There can be no doubt that under these conditions there is a better outlook than ever before for the intelligent direction of the life of the child. There is, however, the risk that the new intellectual movement may cause women to forget that progress has not been due to the intellect alone. The emotions have played even a more important part than the intelligence in lifting mankind from the pit of animalism; and love and persuasion, rather than logic, must still be the principal agents in winning man from the "gladiatorial theory" of life, from his aberrant and centrifugal tendencies, to greater helpfulness in promoting the ideals of the home.

In America the tendency is to hold the mother responsible for the spiritual tone of the household. This unformulated theory has been pushed to so great an extreme that at length society is threatened with what has been designated a *matriarchate* or a return to that primitive state when the child was supposed to belong to the mother alone. Every teacher can bear testimony to the fact that the direction and oversight of the child's education are largely under the control of the mother. Even after the youth has entered college it is she who keeps in touch with his success or failure. Admirable as this interest may be, wife and child nevertheless suffer from the want of closer sympathy on the father's part in all that relates to the things of the spirit. Besides, however praiseworthy their intentions may be, mothers are not always the most judicious advisers. The father in many instances is an infinitely better guide; at any rate, his broad contacts with life and his natural force of character make him an ally that cannot safely be dispensed with.

All through the ages man has endeavored to dominate and impress his personality upon the world at large, until this form of activity has rendered irksome any more limited field of exertion. He has believed himself

compelled to sing to the wide world so persistently and copiously, in such resonant praise-eliciting accents, that he has become fascinated, not only with the public deed, but with the oratorical utterances he finds so pleasing to the collective ear. As a result of these outside allurements it is difficult for him to subdue his voice to individual and immediate teaching. Furthermore, it is hard to persuade the politician and the philanthropist that the reforms needed in the state are first needed in the home, and that solicitude about other people's progress might in a measure be spared if men were primarily solicitous about those immediately dependent upon them.

The transference of paternal responsibility to institutions, and more especially to the mother, shows that there is a widespread conviction on the part of fathers that, however it may be with other people's children, his own, at least, live by bread alone. Acting upon this belief he is generous beyond compare in supplying his family with physical luxuries. He is, however, far less lavish with his time and companionship. Indeed, he refuses to be bothered about such petty details as the formation of character, the discipline of the child, and the general conduct of the home. Even in the pursuit of his pleasures he often sets an example of independence which serves to strengthen in the average American household the proclivity shown by its members to fly off in a tangent. Like billiard balls they carrom against each other, are *pocketed* in the home for a season, and then start off on independent careers. As a disintegrating force a certain amount of quarreling is insignificant compared with this cultivated indifference and the state of mind which finds expression in the "do as you like" theory of family life.

The decline of paternal authority is widespread, but nowhere has there been so great an abandonment of control as in America. In compensation there is, however, a growing belief that "*Le pouvoir paternal est plutôt un devoir qu'un pouvoir.*" In recognition of this principle the cost and care of bringing up a child properly have become so great that there is an increasing sentiment in favor of small families, not only on the part of those who pride themselves upon their enlightened selfishness, but among conscientious people who realize the difficulties of bringing up a child in the way he should go. Save in agricultural communities, children seldom render any efficient service to their parents, and a young person adequately fitted for a profession, in most cases, has cost his parents and institutions of learning, not less than fifteen or twenty thousand dollars. This excessive tax upon the head of a household and upon the state suggests the possibility of mistaken zeal in inducing young people to abandon the field of manual labor.

The commercial theory of the division of labor is doubtless responsible for the withdrawal of the father from the concerns of the house; but this practice in the home as well as in the manufactory has been pushed to an extreme. It is an evil day in any civilization when other interests and duties are postponed to the making of money, and when wealth becomes the chief standard of success. Absorbed in the world of action, stimulated by its gains, and desirous of appearing successful in the eyes of his associates, it is easier for a man to pay bills and ask no questions, to give money rather than time or thought to the ways of the household.

Although there is much room for the improvement of the mother, she is, in a measure, constrained to the fulfilment of her duties. The means for evolving the perfected father are, however, more uncertain owing to the

existing impediments to the operation of *selection*. The greater number of eligible wives among well-to-do people as compared with desirable husbands, so far reduces the range of choice that there is no guarantee that the noblest, strongest, or handsomest men will marry refined women. The difficulty here arises in part from the fact that men of this class, if poor, are apt to go into remote and uncultivated regions, and become the husbands of inferior women, while the rich often satisfy the claims of affection without incurring the obligations of the marriage tie. Thus the absence of healthy competition diminishes the chance of developing the best husbands and fathers.

Since the influence of woman for good does not appear to be in proportion to her numbers it is to be regretted that the birth rate does not show a greater proportion of males than is actually the case. The Jews, with whom there is a larger preponderance of males than any other race, are, according to Lecky, remarkable for their domestic virtues, and especially for the care of their children.

C. P. SELDEN.